(4)

A Plain

ANSWER

TO THE

Eighteen Quæries

OF

JOHN WHITEHEAD,

Commonly called

QUAKER.

IN WHICH

The Hidden Mysteries, of Infallible Spirit, Voice of Christ, the Anointing, Perfection, and how Christ is the Light of all the World, &c.

AS ALSO

The singing of *Davids* Psalms, receiving of Tithes, and that Ministers may be called Masters, and stand Praying in the Synagogues, &c. is fully discovered.

Written by *William Kays* Minister of the Gospel at *Stokesly*, he being required to make answer thereunto, and being willing to confesse our *Christian Reformed Protestant Religion*, now so much questioned, and opposed.

Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness. 1 Pet. 3. 15.

Hear me, O Lord, hear me, that this People may know that thou art the Lord God, and hast turned their hearts back again. 1 Kings 18. 37.

LONDON, Printed for N: E: 1654

99 (4)

A Plain

ANSVVER

TO THE

Eighteen Quæries

OF

JOHN WHITEHEAD,

Commonly called

QVAKER.

O thee that art called of the World Mr. Kays, *I am moved to propound theſe Quaries, thy right Name I do not know.*

Anſw. I have no reaſon to queſtion, but that thou waſt moved to propound theſe Quæries, in regard, though at the firſt I was unwilling to anſwer thee, yet ſhortly after I was alſo moved to diſcharge my Conſcience to bear witneſſe to the truth, for the information of the Election. Therefore moſt humbly ſubmitting to the Manifeſtation of the ſecret will of God, why he ſhould be pleaſed to have my Faith made Manifeſt in the dangerous dayes of backſlidings, and haltings between many opinions, whereby truth is reproached: writing firſt thy words which thou ſent unto me by an Acquaintance of mine, I thus, as required, in the ſtrength of Chriſt, faithfully make this plain Anſwer.

1 Quære.

Whether thou have the ſame eternal infallible Spirit that gave forth the Scripture, Yea, or Nay?

Anſw. I dare not conceal to bear witneſſe with my Conſcience, that I have in ſome ſmall meaſure, the ſame Spirit that was, and now is in all the Saints, that follow Chriſt and his Apoſtles, as they have attained, *Phil.* 3. 16. Yet I cannot own thy words *Infallible Spirit*, queſtioning who put this Popiſh Tenent into thy head. For, if by Infallible Spirit thou underſtand (as by conſequence we may) a Spirit that never erred, then none (Chriſt excepted, that was without ſinne) can abſolutely challenge it; and yet this weapon of pretending Infallibility, invented to pull down or diſgrace the Miniſtry, is eaſily broken, or cannot proſper, in that we have a more glorious Sacrifice than the High Prieſt offered for the pardoning of his ſins, and the ſins of the People: So that if the Miniſter (as *Iohn* did in the time of his Revelation) ſhall wander, yet the Lord can, as he hath a Mercy unto his People, make the People to own and receive nothing but the wholeſom words of the Doctrine of Truth, which ſhall be profitable unto them.

The ſame Spirit is in the Saints which was always. 2 Cor. 22. 18.

Infallible Spirit.

2 Quære.

Whether thou know the rules of Chriſt; And whether thou were immediatly called by him to be a Miniſter, or Paſtor of the Goſpel, Yea, or Nay?

Anſ. As often as I have heard the word rightly divided, in the opening of the ſame in any Chapter or Verſe in particular, ſo often I have heard the voice of Chriſt; Neither do I deny the teaching of the Spirit to be the extraordinary voice of Chriſt, which I have alſo heard; ſo as I can witneſſe an Immediate Call, and (yet our imperfect Actions being made perfect by Chriſt) I do own an Immediate Call to have Approbation, according to the rule in *Timothy* and *Titus*.

The Word Preached is the voice of Chriſt, 2 Cor. 10. 16. 2 Tim. 4. 2. Acts 15. 7.

Teaching of the Spirit.

3 Quære.

Whether the Word which thou Preacheſt be the ſame from the beginning, which thou haſt heard and ſeen, and haſt been taught immediatly by the Revelation of Ieſus Chriſt, Yea, or Nay?

Anſ. The

Anſw. The word that I preach is ſo much the ſame from the beginning, as that River is the ſame which runneth continually, having ſupply from the ſame Fountain, ſo that with *David* I may ſay, *All my freſh ſprings are in thee.* As God is pleaſed to appear in the diſcoveries of his outward Adminiſtrations, though in reſpect of the meaſure of Attainment, one Saint, as the four Evangeliſts, will be found to have more or leſſe unto them diſcovered. Pſal. 87, 7.

4 Quærie.

Whether ever any ſhall grow up under thy Miniſtry, that they ſhall need no man to teach them, but the Anointing in them, and whether thou own the Anointing, or had known there had been ſuch a thing, if the Scriptures had not ſpoken of it, Yea, or Nay?

Anſw. 1. Concerning the growing under my Miniſtry, &c. I ſay there is no ſuch abſolute promiſe made to any Mans Miniſtry, ſeeing, as the Apoſtle ſaith, We are a ſweet ſavour in Chriſt, in them that periſh, and in them that are ſaved, &c. Therefore until I ſhall anſwer the tenth Quærie, which harpeth upon the ſame ſtring, I ſhall ceaſe further to inform. 2 Cor. 2, 16.

2ly. Concerning the Anointing, I do moſt thankfully to the praiſe of his free grace own it, by which every faculty, and affection of my Soul, like the light in our Souls, ſpeaks the language that the Spirit teacheth them; yet, that upon this account, or Chriſtian qualification, any ſhould think themſelves exempted from the Miniſtry, which is a conſequence which ſome would pretend, *Peter* plainly proves the contrary, 2 *Pet.* 1. 12. ſaying, *I will not be negligent to put you always in remembrance of theſe things, though you know them, and be eſtabliſhed in the preſent truth, Yea I think it meet, as long as I live in this Tabernacle, to ſtir you up, by putting you in remembrance.* So that, though the anointing do teach us, that we need not be taught, yet the word of God doth not ſay, becauſe you need not, therefore ye ſhall hear no word, which is thy voice, And if only the anointing muſt teach, there ſhould be no flock, or otherwiſe The Anointing excuſes none from the Miniſtry, 2 Pet. 1. 12.

therwiſe the Church ſhould conſiſt only of weak Members, and not of ſtrong, therefore that thy Conſequence to caſt off Hearing, becauſe of the anointing, may be condemned, the wofull experience of ſuch as at the leaſt are fallen into worldly ſecurity, can moſt wofully experience that it is not that truth which doth ſanctifie.

John 17. 17.

Unction

3ly. And yet to anſwer thee more fully, whether I own the Unction or No, I ſay, in the name of Chriſt, though I do diſcover the falſe applications which are made of it, yet I confeſſe that the *Unction* is the ſeed of my Soul, my Joy and Crown, ſo much I own it.

4ly. Concerning my knowledge of the Unction, If the Scriptures had not ſpoken of it, I ſay, that ſuch is the ſufficiencie of the Scriptures, that as *Paul* ſaid of Sin, He had not known it but by the Law, ſo I had not known the anointing, but that the Scriptures had declared it, for God never ceaſed to reveal himſel, until He compleated His will in His word, ſo that without it there is nothing to be known, as to be owned with Approbation; for the Scriptures are able to make us wiſe unto ſalvation, that the man of God may be perfect, throughly furniſhed with all good works.

No thing to be owned but by the Scripture, 2 Tim. 3. 15, 16, 17.

5 Quære.

Whether thou own that Chriſt is the light of the world, and hath enlightned every one, Yea or Nay?

6 Quære.

Whether thou own the Word of John *to be true,* Joh. 1. 9. *Where he witneſſeth Chriſt to be the true light, which inlightneth every one that cometh into the world, Yea, or Nay?*

Anſw. I have written both theſe Quæries together, both which I own, which me thinks to a Chriſtian ſhould not be put into a Quære, and if ſo, I conceive the ſecond to be the repetition of the firſt, to be labour in vain, yet I think it not amiſs to declare, That *Chriſt* is not only the light of the world through his Revelation, and effectual calling us by the Spirit of Regeneration and Revelation, but as Chriſt conſecrated unto us a new and living way, through the veil of his Fleſh, and as he walked in all the way of the Lord, as ſervant of God

How Chriſt is the light of the world, Heb. 10. 20. Mat. 5. 16.

God in obeying, works of Miracles, and meritorious ſuffering, therefore as the Apoſtles were the light of the world, ſo, and alſo more glorioufly, Chriſt is the light of the world, and of his Church in all Nations, which light of Chriſt ſome of my Neighbours being falſly principled in, told me in priſon, where I did viſit them, That they being taught to follow the light in their Conſciences, and that that light was Chriſt, their Conſcience telling them that they were to deſtroy original ſin, did therefore, apprehending that their Mother was the fountain thereof, in obedience to the lights thats in them, that they were taught to be Chriſt, as moſt horribly deluded, did ſacrifiſe or kill their own Mother; therefore ſeeing the world are the Children of darkneſſe, as being diſtinguiſhed from the Children of the day, or light, and that yet it is ſaid that Chriſt doth illuminate them, as Chriſt gives to all Creatures the light in their Creation, is not to be denyed, being witneſſed.

Children did ſacrifiſe their Mother, upon pretence of obeying Chriſt the light in them.

7 Quære.

Whether it be not blaſphemy to call the true light of Chriſt, which inlighteneth every one who cometh into the world, a natural light, and whether they do not deny Scriptures, that ſay that every one is not inlightned with the true light, Yea, or Nay?

Anſw. As light by juſt conſequence may be (and not otherwiſe) called natural, ſo the light may be alſo called, or diſtinguiſhed to be ſupernatural, which is properly Chriſts light; called the light which no man can approach unto. 1 *Tim.* 6. 16. 2ly. Supernatural light, or the light which may be communicated to a New Creature, or a New-Creature light, though it may be comprehended as being experienced by Gods people, yet in regard it is not ordinary light which is in every Creature, for diſtinction ſake, in the wiſdom of God it is therefore called wonderfull light, 1 *Pet.* 2. 6. As making all men through Patience, Humility, Self-Denyal, Charity, and Devotion, to admire how the Image of God doth ſhine in his ſincere Con-

Chriſt light, light of a Creature.

New Creature light, 1 Pet. 2. 9.

Converts or New Creatures, ſothat we may ſee in what reſpect natural and ſupernatural light may be diſtinguiſhed, though they all flow from one and the ſame Fountain; all power, even of Motion is of God, yet our natural Motion and Moving, and paces, wherein he is Omnipotent and Almighty, is to be diſtinguiſhed, otherwiſe the Creature and the Creator, the thing performed, or heated, with the performer, and the fire, cannot be ſaid to differ, and therefore unleſſe any maliciouſly put the light of Chriſt under a Buſhel, as to indeavour to confound and deſtroy Chriſts light, in part, as to make it altogether natural, I leave it to others to judge who is guilty of blaſphemy, for a Wo is pronounced againſt ſuch like confuſion: For my own particular I acknowledge the light of the Law of Chriſt, to be more or leſſe in the light of Nature, and that as Chriſt is pleaſed, he can by the preaching of the Goſpel, open mine eyes, and turn them from darkneſſe to light. *Act.* 26. 18.

Eſay 1.

Act 26. 18.

8 Quære.

Whether the true light of Chriſt which lighteth every one that cometh into the World, which diſcovereth all deeds of darkneſſe, be not ſufficient to lead all thoſe that love and follow him, into Holineſſe and all truth, ſeeing Chriſt who is the light, ſaith, That thoſe that follow him, ſhall not abide in darkneſſe, but have the light of life?

Anſw. To this I plainly anſwer the Yea, Chriſts light when it is revealed, or by Grace further than by Nature, as in 1 *Pet.* 2. 9. and *Act* 26. 18, &c. it is communicated (ſeeing the Natural man perceiveth not the things of God) is ſufficient, and that whoſoever pretendeth to have this ſufficient light of Chriſt, he either hath it not, or by Chriſts light may ſee, to obey Magiſtrates, Miniſters, Lords day, Worſhip, Baptiſm, Faſting, Praying, Singing, which as we are fully illuminated by Chriſt, we ſhall ſubmit thereunto in the power of Godlineſſe, as well as to avoid all blaſphemy and prophaneſſe.

1 Cor.

9 Quære.

Whether the end of begifting and ſending forth his Miniſters, is for the perfecting of the Saints, and for bringing them up to his Meaſure, or Fulneſs, Yea, or Nay?

I Anſwer, Yea.

10 Quære.

Whether any ſhall grow up under thy Miniſtry to a perfect Man, to the meaſure of fullneſs, and ſtature of Chriſt, Yea, or Nay?

To this I anſwer, If thou hadſt not prevented us, when thou waſt lately with us, thou mightſt have been Iudge of ſome of their perfections; concerning whom, I may ſay as the Father of the blind Man ſaid to the Phariſes concerning his Son, They are at Age, ask them, and try them, whether there be not ſome that will not avoid to anſwer thee. As concerning the fullneſſe of the ſtature of Chriſt, I hope, thou or any mayſt ſee, if they will read *Epheſ.* 4. 13. that this fullneſſe of perfection is in the unity of Faith, and not in Legal perfection, or a perfection by works of the Law, eſpecially to walk after the loweſt ſteps which Nature teacheth us, muſt not ambitiouſly be thought to be the Stature of Chriſt, of the perfection of Chriſt, which teacheth ſelf-denyal, and to ſubmit to God and Man, ſo as to own God to be the God of Order, and not of Confuſion; As by Faith then all our defects, imperfections, and ſins are not imputed; And as thereby we may apply the righteouſneſſe of Chriſt, whereby God may ſee no tranſgreſſion in *Iacob*, we are, and all believers muſt come to the meaſure of the perfection of Chriſt, for which he hath ordained his Miniſters, which is no leſſe than the high price of our Calling; ſo that as the Apoſtle *Philip.* 3. 12. ſaith, Not as though we had already attained, or were already perfect, But we follow after, if that we may apprehend that for which we are alſo apprehended of Ieſus Chriſt.

Perfection, fulneſſe, and ſtature of Chriſt.

How the Miniſtry is for the perfection of the Saints. Eph. 4. Phil. 3. 12, 13, 14.

11 Quære.

Whether they be not Miniſters of Antichriſt, and were ne-

ver sent of Christ, that deny perfection, which they that are sent of Christ are to bring unto, Yea, or Nay?

Answ. Nay, They are not; nor must thou or any imagine, that in bidding, or exhorting the world to look only to the Light that is within them, they shall ever come to perfection. Note.

12 Quære.

Whether he that is born of God do commit sin, Yea, or Nay? And whether he that committeth sin is of the Devil, Yea or Nay?

Answ. In that he that is born of God, is exhorted to repent, *Rev.* 2. whereby they are renewed to mortifie the old Man, or dye day by day, and that they see but in part, and may be deluded, *Rev.* and winnowed, *Matt.* 23. Therefore I do affirmatively say, as all Saints have experienced that have received the Holy Ghost, that those that are born of God may sin; Therefore in regard those that are born of God sin not, his words, like some sayings of * *Paul* in this respect, may be hard to be understood; yet if we take but good notice thereof, the truth is so easily reconciled, in that whereas *John* saith, a Child of God sinneth not, if the 8 *verse* going before be considered, is in this sense, or this is his meaning, That the Child of God sinneth not after the similitude, manner, or measure, or Nature, that the Devil and his Reprobates sin, 1 *John* 3. 8, 9. so that *John*, *verse* the 9. sheweth a reason, having spoken of the Devils sinning, saying, *Whosoever is born of God doth not commit sin; for* (saith *John*) *the seed remaineth in him, whereby he shall repent him of his sin*, that is, he hath grace of God in him, which being an Immortal seed, doth cause him to be restored from his fall, which the Devil in his sinning, &c. cannot do: And so a Child of God, being through that seed renewed through Gospel-repentance, sins not Devil-like, unto Death or Damnation, but so sinneth, as *Paul* explaineth it, onely (through Temptation) after the similitude of *Adams* Transgression. And to answer, *Whether he that sinneth is*

How they that are born of God may be said to sin.

* 2 Pet. 2. 3.

How they that are born of God sin, or sin not, 1 Joh. 3. 8, 8 9 verse.

of

of the Devil, or no? I do ſay, That the Child of God, as he ſinneth is of the Devil, not that the Devil can claim him for his, or that he is in the poſſeſſion of the Devil; but he is of the Devil, as partly captivated, overpowred and winnowed. And therefore, as at the ſame time *Peter* was cryed up, for his profeſſion to be a Saint, at the ſame time Chriſt called *Peter* a Devill: And yet Chriſt ſo calling of him, did not look upon *Peter* as a Reprobate, but as a Saint that had ſinned. And thus I have Anſwered this ſnaring-like hard queſtion, though all the Saints do own this by experience; ſo that though Saints, as I ſaid, do not ſin Devil-like, to ſin unto Death, yet if any Man ſay, He hath not ſinned after the ſimilitude of *Adams* tranſgreſſions, he is, ſaith *John*, a Lyar, and the truth is not in him.

How a Child of God through ſinning is of the Devil.

13 Quære.

Whether they be not Miniſters for Satan, and ſuch as deceive Mens Souls, that tell the People they muſt commit Sin while they are here in this Earth; and yet cauſe them to lean upon the Lord for Juſtification in that ſtate; As if Chriſt died to juſtifie a Sinner in his ſin? And whether that be not to count the blood of Chriſt an unholy thing, Yea, or Nay?

Anſ. To that of Miniſters that tell the People that they muſt commit Sin, in that it is the duty of every Miniſter, to lift up his voice like a Trumpet, and tell the people their ſins, and to rebuke with all Authority; if thou find any ſuch as do incourage ſin, I do judge them the Miniſters of Satan, and not of the Goſpel.

2ly. But that any Miniſters, as thou ſaiſt, in exhorting men to lean upon the Lord for Juſtification, ſhould for this be condemned, ſo as to point but at Chriſt, as *Nathaniel* did, ſaying, *Behold the Lamb of God that taketh away the ſins of the world*; for either we muſt, with the Fool, make a mock of ſin, and deny our ſin to be infinite; or with the Papiſt, think to merit for our ſinfull Works, which is fooliſh and blaſphemous; or we muſt, as Heathens, from the light that is in us, (not ſeeing the true way to ſatisfie Gods Juſtice)

Joh: 1.

Neceſſity of Chriſts ſacrifice.

ſtice) go to our ſolds, or take our Children and ſacrifice them; or elſe, as it hath been from the beginning, we muſt flie to, and rely upon the Merits of Chriſt, our propitiatory ſacrifice: ſo much, as the Apoſtle ſaith, it coſt to redeem a Soul.

3. And in this I would not have thee to play the Scholiaſt, or to propound ſuch Sophiſtical Quæries; as, If Chriſt ſhall be ſaid to dye to juſtifie a Sinner, it were to make his bloud an unholy thing: What? Is there ſome that can be ſo blind to imagine, That Chriſt, that both converts and ſatisfies the heart, the Mediator to go to God, ſo that God may be all in all, ſhould come to condemn the World of ſin, and yet by his bloud juſtifie ſin? For the Saints that lived under the Law, were not Ignorant of this doctrine of the Goſpel, * ſaying, *Bleſſed is the Man to whom the Lord imputeth not his ſin*; ſo that for Chriſt to juſtifie a ſinner, is no more than to take away his ſin, or not impute it, or to pardon the offence, as a Prince may do, and yet not approve of the ſin, though he do forgive the offendor.

* Pſa: 32: 2.

14 Quære.

Whether they that do commit ſin be juſtified therein by Chriſt? and If No, What ſhall the end be of thoſe that doe commit ſin as long as they live here on Earth, ſeeing they are not juſtified by Chriſt, but muſt depart from him, who are workers of Iniquity? Shew me this by Scripture.

Anſw. In this I do find nothing, but the ſubtil winding of Serpentine wiſdom, in the repetition of thy former, or 13 Quære, which is not ſuitable to Goſpel-ſimplicity; But leſt this may be thought to be a put off,

1. Firſt I Anſwer, That though they that commit ſin may by free Grace be pardoned, and ſo juſtified, yet are they not juſtified to commit ſin, or their ſin is not juſtified. 2ly. And therefore, to tell thee plainly, what will become of them that commit ſin as long as they live, I Anſwer, All that commit ſin knowingly, if they dye without repentance, they are damned, as being never juſtified, or converted; for if any man be juſtified, he hath the ſeed of Grace in him,

him, and so he cannot sin as the Devil, or Reprobates sin, but he sinneth after the similitude of *Adams* transgression through temptations and delusions, and so to be renewed by Gospel Repentance, so that I plainly tell thee, that every unbeliever that knowingly sinneth until the last moment or end of his life, is damned.

15 Quære.

Shew me in the Scripture where ever any Pastor or Ministers had their gain from their quarters, or whether ever any of them received tithes, or many for tithes, or a gift of the people instead of their tithes; And (if not) let their life, and the light of thy Conscience judge thee.

Answ. Paul and all the Apostles, which had whole Countries for their quarters, according to the command of Christ, took whatsoever was given them, so that it is expressly said, if thou wilt take notice of it, *Act.* 28.10. That they were not only (contrary to thy Spirit) honoured with many honours, but besides the entertainments, they were laded with such things as were necessary, so that if there were not Corn unthreshed, there was which was better, Bread which they gave out from their own mouths to feed the Apostles, *Paul* who did expressely take wages-money to do service, or preach the Gospel according to Christs Ordinance, therfore thou judgest rashly in condemning me, if I shall not shew thee that which the Scripture doth not require me to shew thee, for in all the Scripture thou canst not shew me, That I being not persecuted, should notwithstanding so voluntarily persecute my self, and deny Gods free mercy, As to imitate the Apostle only in receiving maintenance when they were persecuted; For the rule of Necessity in taking of Physick, whereby we are not to eat, is not the rule upon our recovery, of common eating. But to the point of tithes, which in respect of darknesse and prejudice, some Saints are herein unsatisfied, I must tell thee plainly, that thou understandest not thy self in judging from the Apostles example, except that thou couldst prove by Scripture, that the Apostles might have had

Tithes freely given by the Magistrate are lawfully received under the Gospel.

Right imitation of the Apostles.

had tithes, or thoſe Miniſters which were like *Timothy* and *Titus*, ſetled in a parochial like way in their quarters, might have had Tithes given them, and yet refuſed them, which if any man can prove, I will never receive tithes, or (as I do) take money for tithes, till then the light of the Apoſtles, that took whatſoever was given them, ſatisfies my Conſcience to praiſe God for the Magiſtrate that doth freely give me it, with that reſpect unto the Goſpel, or ſo bountifully, that I may be inabled to be given to hoſpitality, for as the Apoſtle ſaith, As they that waited on the Altar were partakers of the Altar, ſo hath the Lord ordained, that they that preach the Goſpel ſhould live of the Goſpel.

16 Quære.

Shew me by the Sciptures where ever any of the Miniſters of Chriſt did give Davids *Pſalms to be ſung of the people in a Rime, and if not, then acknowledge that thou art in the inventions and traditions of men, raiſed out from them all.*

Pſ. 46. 3. 4.

Anſw. Though *David* did gloriouſly indite, and open dark ſayings upon the Harp, yet all Saints ſo abounded in praiſing, and ſinging Pſalms, and praying, that the Pſalms were in the new Teſtament never called *Davids* Pſalms as thou calleſt them, and as thou mayſt read *Luke* 24. 44. *Acts* 1. 20. 1 *Cor.* 14. 26. *Ephe.* 5. 19. *Iam.* *Mat.* 26. 30, &c. 2ly. I plainly anſwer thee, that

* 2 Chron. 29.

* *Hezechias* a King, did command to ſing *Davids* Pſalms, and of *Aſaph*, *David* a Miniſter, did expreſly give out his Pſalms, directing them to the chief Muſicians to be ſung, And thus either Chriſt did give out a Hymn, or as the ancient tranſlator ſaith, a Pſalm, or otherwiſe they could not have ſung it, but as they knew if before, or had before committed it memory; and in like manner *Paul* and his Brother Saint and Companion in impriſonment, either made a Pſalm or Hymn, and then gave it out, or had both learned a Pſalm, be it of *Davids* or any other of the Prophets, for they did ſo ſing together, as that the Priſoners heard them; In that thou objecteſt againſt the Rimes

Singing of David Pſalms

This

This is in Charity I hope for want of underſtanding, for Rime is not neceſſarily required nor ſtood upon in ſinging, though the meaſure of Syllables is neceſſary, as for the Holy Ghoſt to obſerve meaſure of Syllables in ſpeaking of common language, and yet the Holy Ghoſt is not ſtinted in one word, no more than the meaſuring of Syllables in many words together, therefore if thou wert to ſpeak by revelation Bread, thou muſt keep cloſe to thy Syllables in this word; for if thou add any Syllable unto it, as to ſay unbread, or to take a Syllable from it, and ſo call it ade, inſtead of Bread, thou lyeſt, and therefore if the Holy Ghoſt bids ſing, which thou canſt not deny, it doth bid Meaſure words in Syllables, without which there can be no ſinging, And therefore as I may juſtifie, that there was ſix Churches, becauſe the Holy Ghoſt ſaid there is ſeven, Rev. 2. ſo I ſay I can juſtifie meter or Rhithm, as if it falls out, becauſe the Holy Ghoſt hath both commanded us to ſpeak and ſing, which cannot be done without Meaſuring or obſervation, more or leſſe of Syllables, the Rithm falling out without any neceſſary ſtudious obſervation, ſo that all things be done as is commanded according to our attainment to the Rule of ſinging for edification, for as yeſterday, in the days of old, ſo to day in our time, Chriſt is the ſame Chriſt in ordaining ſinging, and we may as well take *Davids*, &c. words, as *David* ſing * Fools words, with right application, and may as faithfully apply all *Davids* words, as thou mayſt ſay *I am thy Lord thy God*, in reading. * Pſ 14. 1.

17 Quærie.

Whether that Woe that Chriſt pronounced againſt the Pharilies, who were called of Men Maſters, had the higheſt place in the Aſſemblies, and ſtood praying in the Synagogue, doe not abide upon thee, who art called of Men Maſter, haſt the chief ſeat in the Aſ-

Assembly, standest praying in the Synagogue, or how wilt thou justifie thy self in these practices, seeing Christ is the same yesterday, to day, and for ever, who cryed Woe against them that lived in them?

Answ. I doe not fear the Woes pronounced against the Pharises,

1. Because * Christ, his Prophets, and Apostles, (as well as my self) were called both by the Saints, and the World, Masters, Sirs, and yet did not rebuke those that so called them, though Christ doth pronounce a Woe against any, as well as the Pharises, that wittingly and vain-gloriously doe in Markets or Synagogues desire so to be Cryed up and exalted, which, I blesse God, herein my Conscience doth not Condemn me; though in love to thy Soul I am stirred up to wish thee to examine thine own heart, whether thou dost not, Pope-like, as farre as thou canst, exalt thy self above, or Contemn all; in that thou Cryest down all, and wilt not put off thy Hat to the Magistrate, &c. all that is called God or is worshipped, Lord, Lady, Magistrate, Kings and Superiors, &c.

* Christ and his Prophets, and Apostles were called Masters, and Sirs, Luke 3. 12. Luke 5. 5 Mark 11. 21. Eccles. 12. 11. 1 Kings 6. 5. Acts 16. 30. John 5. 7.

Secondly, As concerning my Preaching and Praying in a Pulpit of wood in the Synagogue, in regard, unlesse I should doe it for vain-glory, And not to seek so to discharge my Duty to feed the Flock of Christ, I am no more than Christ, his Prophets, and Apostles, who did preach in the Synagogues, to be Condemned; For the Pulpit of Wood is as fit a place for speaking in, or preaching in, as the Seats or Lofts, that *Eutichus* sate in, were for hearing; And though I heard thee speak evill of the Synagogues, yet they must be ignorant of the truth that will believe thee: For the Synagogue, which word was never given by Popery, may, as well as the English word Publique Meeting place, be approved, by Christ called The house of God, The house of Prayer; though thou like

* Christ & his Prophets and Apostles preached in Pulpits, Nehem. 8. 4. Luk. 4. 16. Acts 13. 14. Acts 17. 10. Act. 3. 1.

like Merchants that prophaned the Temple, doſt baſely Contemn it; And therefore I tell thee plainly, that as Chriſt did yeſterday, ſo I doe to day acknowledge to be called Maſter, Miniſter, or Paſtor, and doe likewiſe, Chriſt like, own in ſinceritie and humility, to ſtand Praying in the Synagogue.

18 Quære.

Whether they be not Miniſters of Antichriſt that do practiſe theſe things that Chriſt cried Woe againſt? and Whether they be the Miniſters of Chriſt, that through their Subtilty goe about to juſtifie theſe practices that Chriſt forbad, and cryed Woe againſt, Yea, or Nay?

Anſwer. This Quære is no more than thy Application to thy 11, 13, 16, & 17 Quæries, which, ſeeing thou haſt in thy own Name required me to anſwer thee, Yea or Nay, with Application to every Quære, there was no need of this waſte: For if thou knoweſt any to goe about ſubtilly to juſtifie theſe practices, it were well it were put out of a Quære, that as in Charity I ought to judge thee herein, that thou Contendeſt for the Faith, ſo thou wouldeſt abound in Charitie, which thinketh no Evill, ſo as to die to all Cauſleſſe Jealouſies, or root of bitterneſſe, or Contempt againſt Conſcionable Profeſſors.

JOHN WHITEHEADS Concluſion

Give me an Anſwer to theſe Quæries without wreſting of the Scriptures, or adding to them, or diminiſhing from them, or elſe lay thy hand upon thy mouth, and acknowledge thy ſelf to be out of the Doctrine of Chriſt, and practice of his Miniſters, and give over deceiving of Souls.

Written by one who is a Servant of the truth, called of the world,

JOHN WHITEHEAD.

Anſw. I *John Whitehead*, let me tell thee plainly, that theſe thy words being far from the meek Spirit of the Apoſtles I beſeech you Brethren. Therefore though thou do hereby ſhew a Pope-like uſurpation, in commanding me to give thee an anſwer, upon pain of ſuſpenſion, or to be for ever ſilenced for any more preaching, yet notwithſtanding I ſhould not have obeyed thee, had it not been to anſwer the command and call of God, whereby I have been moved without wreſting or diminiſhing the Scriptures to tell the mind of God, or the teaching of his Spirit, whereby the truth is to be owned in all thy ſeveral Quæries; And therefore I hope, as many as own the Scriptures, and do not deſire to draw Arguments from them, as ſome would fetch great guns out of a Caſtle, to turn them againſt the ſame place to deſtroy it, And that ſhall not deny diſtractions which the Holy Ghoſt uſed to expreſſe Chriſts meaning, when he ſaid, Deſtroy this Temple,

ple, this was ſaid not of the material Temple, but of the Temple of his Body, that then, if thou that biddeſt me lay my hand upon my mouth, ſhall but lay thy hand upon thy heart, thou mayſt by the bleſſing of God know whether I or thou have been deceived, or are the deceivers, that from pretence of inward light, and ſpiritual injoyment (which I acknowledge) would as I have heard thee preſſe caſt off the Ordinances of Jeſus Chriſt, which from this ſpiritual enjoyment, light, and power of Godlineſſe ſhould be obeyed, whereby God may be to us the God of order, and we may enjoy Peace and Communion with God and his Saints in Truth and Union.

FINIS.